

The copie of a
pistel or letter sent to Gilbard
Potter in the tyme when he
was in prilon, for speakinge
on our most true quenes part
the Lady Mary before he
had his eares cut of.

The. xiiij. of Julye.

Si deus nobiscum, quis contra nos.

**Anno. M. D. Liiij. the firste of
August.**

Hoore Pratte, vnto his frend
Gilbard Potter, the moost fayth-
ful and trew loue of quene Ma-
ry Doth him salute with
many salutations.

S. P. D.



Whereas thou haste of
late shewed thy selfe
(moost faithful Gilbard)
to be a true subiecte to
Mary quene of England, not on-
ly by wordes, but by deedes, and
for the farther triall of thy true
heart towardes her did offer thy
bodye to be slayne in her quarell,
and offered vp thy selfe into the
handes of the ragged beare moost
râcke, with whome is nether mer-
cy, pitie, nor compassion, but his in-
dignation p̄sēt death. Thy pro-
mis (Gilbarde) is faythfull. Thy
heart is true. Thy loue is seruēte
towardes her grace. And wher-
as

as you did promys me faythfullye
(when I last visited thee in prisō)
to be torne with wild horses, thou
wouldest not denye Marye oure
Quene, & to þe whiche thou tofore
dyd saye, no denial shalbe found in
thee, so styll do thou continue in þe
same mynde, haue a respect of thy
conscience. Feare not to saye the
truth, if thou dye, thou shalt die in
the ryght, *pugna pro patria*, fighte for
thy countrey (sayeth the Philoso
pher). For as it shalbe to thi great
honour and prayse in this world
& in heauen to dye in her graces
quarel, & in the defence of thy coun
trei, so wold it be to the vtter de
struction, both of thy body & soule
to do the contrarie. But (o thou
true Gilbard) stande stiffe in her
cause, & do thou according to thy
last promys made me (as I do not
doubt but thou wilt) then wil god
kepe thee and preserve thee. If
I.ij. thou

thou shuld dye, thou shalt die inno-
cent, so shal you be assured to pos-
sesse the euerlastyng kyngdom of
heauen. If you fortune to lyue,
then shal it be also accōpted praise
to thee. And fully perswade with
thy selfe, that her grace wil consi-
der thy faythful & true heart (as
she hath iuste occasion). For who
could haue bene more faythfuller
then thou haste bene. What man
couide haue showed him selfe bol-
der in her graces cause, then thou
hast showed. Or who dyd so vali-
antlye in the proclamation tyme,
when Jane was published quene
(vnworthy as she was) & more to
blame, I may say to thee, are some
of the consenters therunto. Ther
were thousandes more then thy
selfe, yet durst they not (suche is y^e
fragility & weakenes of the flesh)
once moue their lippes to speake
y^e, whiche thou did speake. Thou
offe

offerest thy selfe amongst the mul-
titude of people to fight agaynste
them all in her quarel, and for her
honour dyd not feare to runne v-
pon the poynt of the swordes. O
faythful subiect, O true hearte to
Mary our Quene, I can not but
wryte of the condyng prayse that
thou deseruest for thys thy boldnes.
I may compare thee to Sidrack,
Misack, and Abdenago, whych ra-
ther then they wold forsake their
mayster, were contented to suffer
the tormentes in the hoate bur-
nyng ouen. And as young Dani-
el when he was broughte before
such a ruler (as that false Duke of
Northumberland) rather then to
denye his Lord, would suffer the
paynes of imprisonment, and to
be cast in the denne of lions. Euen
so (faythful Gilbard) rather then
thou wouldeste consente to their
false & trayterouse proclamation
A. iij. for

for Jane, when thou dyd heare it,
hauyng a cleare conscience, wold
not consent to the same most trai-
terous fact. And so litle regarded
thy life, boldly stode in thymistres
cause, and offered thy bodye to be
imprisoned, & to suffer death, then
to denye our vertuouse Mary to
be quene. And therfore trust to it,
(my faythful Gilbard) as the god
of Sidrack, Misack, & Abdenago
saued them from al hurt in y^e hoat
burnyng ouen, that not so muche
as one heare of their heade was
perished. So shall the same God
saue thee out of the handes of the
cruell beate, and gyue hym no po-
wer of thy lyfe. Agayne as God
preserued Daniel when he was
cast in the Denne amongst the li-
ons at the commaundemēt of the
king Nabuchodonosor. And whē
he was in the middeste of thē, the
lions playd with him (which was
admi-

admirable). So do thou trust to,
albeit thou art now in the denne
amongest deuourers (I meane be-
ner the power of the beare & the
raged staf) yet the god of Daniel
shall safely delyuer thee out of all
their hādes, & thee rather, if thou
dost stil continue stedfast and hold
on Mary our quene, and forsake
thy mayster, no more then Daniel
& the brethren did their God and
mayster. Dispayre not, but lyue in
hope to se a good day, & the soner
wil it come, if we continue in prai-
er. For my part, faithful Gylbard,
I wyl neuer lease day nor nyght
from praying for our good Mary
þ her grace mighte once obteyne
the crowne, & that it wold please
him of his omnipotente power to
strengten & helpe her grace, Ma-
ry thy Quene & mine, so laxe I to
the deach, & to conquere þ beare.
So here I shall desire thee also to
A. iij. offer

offer vp to the almighty lord, god
ly contemplations, that she maye
ouercome her enemies.

For as the inhabitours of the
great city of Ninue continued in
prayer, & clothed them selues in
sackecloth, caste duste vpon their
heades, repēted, & bewailed their
manifold sinnes and offences, at
what tyme as the Prophete Jo-
nas had preached to them the de-
struction of their citye, knew that
it was time to do all the same, els
destruction wold folow. So shulde
we now not cease praying to God
to send vs quietnes, & that the la-
dy Mary might enioye þ kingdō.

For we haue had manye Pro-
phetes & true preachers whiche
did declare vnto vs, þ oure kinge
shalbe taken awaye from vs, & a
tirant shal reygne, the Gospel shal
be plucked awaye, the right heyre
shalbe dispossessed, & al for our vn-
thanck.

thankfulnes, & thinkest thou not
(Gilbard) y^e world is now come.
Yea truly. And what shal folow
yf we repente not in tymes. The
same God wil take fro vs the ver-
tuouse Lady Mary oure lawfull
quene, & send such a cruel Pharao
as the ragged beare, to rule vs,
which shal pul & pol vs, spoyle vs,
& vtterly destroy vs, & bringe vs
in great calamities and miseries.
And this god wil send vs, & all for
our iniquities. For yf vnto oure
quene Mary any euell shuld hap-
pe, let vs fully perswade with our
selues, that it is not for her small
sinnes only, but for our euell liuin-
ges. And this litle troubles (whi-
che be greuous to hir grace) doth
chaunce to her for thy sinnes and
myne, let vs so thinke. For truly
(faythful Gilbard) god is displea-
sed wth vs many wayes. And here
I dar be bold to say, y^e her grace is
more

more sorrowful for þe death of king
Edwarde her brother, then she is
glad þe she is quene. For her parte
(good vertuose lady) she would
haue bene as glad of her brothers
life, as the ragged beare is glad of
his death. *Agamenon* the heathen
king was neuer more vnquieted
with his highe estate, when he la-
mented for that he was king ouer
so manye people, as her grace is
nowe troubled to rule & gouerne
so manye euell persons. *Plato* was
neuer gladder, when he was exi-
led frō the kinges courte, because
his mind was more addict therby
and geuen to the study of Philo-
sophie, as she wold be, if she might
once be exiled frō the company of
such traitours, wherby she might
be more quieter, and possesse this
her kingdome peasablye. Euen so
I dare aduouche, þe her grace was
farre quieter, & better contented
with

with her olde estate, then now she
is quene (yf it had pleased God)
But now praised be almighty god
because he hath so prouided vs a
right & lawfull ayze, & so vertuous
a princeesse, to possesse this imperi-
al crowne of England, & so are we
all bounde highlye to thanke him
therfore. Trustyng that the same
god wil shortlye exalt her grace, &
set her in her perfect dignitie, and
plucke downe þe Jane, I can not
nominate hir quene, for þe I know
no other quenes, but the good la-
dy Mary her grace, whome God
prosper. I heare say (faithful Gil-
bard) þe true subiect sir Edmōd
peckhame is gone with al his po-
wer & treasure to assist her grace.
Ex fructu scimus quid sit arbor, By þe frute
we may knowe what the tree is.
So by his frutes, þe is, by al his do-
inges we may knowe, what he is,
howe true & faythful hath he shew-
wed

wed him selfe to be at all times to
Henry theight of famous memor-
ry. What man deserued moze cō-
mendation then he. He neuer rob-
bed his grace, whē he had all the
rule of his treasure, he vsed not to
bye siluer for foure shillings an
once & made the king paye fiue
shillings fowre pence (as other
false traitours did) but loke what
he payd, the king payde no moze.
He was euer true & faithful by re-
porte as well of all other as of hys
owne seruautes. And now for
ful triall of his true hearte, howe
hath he shewed him selfe to her
grace, left house landes & al, and
gone to help her. Truly we haue
to few such faithful men. I heare
also, & ther is come moze to helpe
her grace, the Erle of Darbey, the
Erle of Oxford, the Erle of Bath,
& diuerse other nobles, whiche I
can not rehearse nominatly. The
God

God of hostes, & God of Abraham
prosper them, kepe them, & geue
them power to withstand al their
enemies, & the moost mighty lord
take part with them (as I do not
mistrust) for the right sake. I hear
no other newes, but & here is con-
tinually great preparation, & ma-
ny cartes appoynted to cary har-
nes & artilery, God send the euell
to speede. The good Erle of Arun-
del, and the Erle of Shrosburpe
be here stil, but as I am informed,
the Erle of Arundel will not con-
sent to none of their doynges. O
God I most hertelye desire thee,
heare my prayer, kepe & preserve
the good Erle of Arundel fro the
tirāny of & deuourynge beare. For
as thou hast fro the beginning en-
dued him with al truth, so doth he
stil continue stedfast in & same, like
a worthy noble, preserve him I be-
seche thee (o my god) & geue hym
grace

grace still to stande stedfaste. The
Erle of Shrosbury beareth hym
selfe equal god kepe him, & send al
those that wold y^e ladye Mary to
be quene long life & pleasure, and
they which wold not, I wythe the
the paynes of Satan in hell. I
haue (faithfull Gilbard) scattered
abroad thre of y^e bookes moze, and
two also haue I sent into the rag-
ged beares campe, kepe that close
which thou hast: the world is dan-
gerous: the great deuell Dudley
ruleth, Duke I shuld haue sayde,
wel let y^e passe, seing it is oute, but
I truste he shal not longe. I haue
proued if I could get a. M. of the
in printed in some straunge letter
& so a nōber of the to be disparted
abroade. Forasmuch (Gilbard) as
I perceaue that thou art straitly
kept, & not suffred to haue liberty
I shal brieuely visite the with my
letters frō time to time. And here
Gilbard

Gilbard Jerhozt the to continue
in prayer, & to take in good parte
this yoke, layd vpon thy shouldeers
& beare this crosse patiently. For
aduersity is a good thinge, & shall
make thee to know god & better.
For I trust in the lord to liue to se
þ day her grace to mary such one,
as knoweth what aduersity mea
neth, so shal we haue both a merci-
ful quene & king to their subiects.
And wold to god þ I might liue (if
it so pleased her grace) to haue an
other vertuose Edward: & God
make her grace frutful, & send her
frute to inherite the kingdō after
her. I promised you to salut your
frend Robert in your name, accor-
dingly I haue done, desired hym
to pray w you for our quene Ma-
ry, þ it wold please þ lord to giue
her the crowne, which she oughte
to haue of right. And thus to bre-
uiate my long processe I end, desi-
ryng

ring the (my conſtāt Gilbard) not
to beholde the gorgiouſnes of my
letters, which be void of al, but to
weygh in an equal payze of ballās
the good wil of the wziter, who
beareth the no worſe wil, then to
his owne ſoule, prayinge God to
ſtrengthē the, & geue thee grace,
to abide faythfull towardeſ oure
moſt excellent true & onlye quene
Mary, ſo ſhalt thou be aſſured to
haue god thy faithful frēd againe,
& at the laſt thou ſhalt inherit his
kingdom: to the which kingdome
bringe both you & me, and vs all.
Amen

Fayze you well.

Finis. Quod Poore Pratte.

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des, at the ſigne of the Dobbel
hood, by Henriche Sin-
gelton.

